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PRINCIPAL CONTENTS

EDITORIAL

Opening of General Convention—Editorial Correspondence—Roman Church on Divorce—General Convention 3-4

SEVENTH MISSIONARY DISTRICT

Diocese of Oregon—Diocese of Los Angeles 5-6

ST. LUKE'S HOSPITAL 6

CORRESPONDENCE

Divorce, Proposed Canon, a Criticism 6-7

THE SACRED TENTH 7-8

PERSONALS AND DIOCESAN NEWS 9

WOMAN'S AUXILIARY—S. S. COMMISSION 10

BROTHERHOOD OF ST. ANDREW 11

MISSIONARY COMMENT 13

LITERATURE OF THE DAY 14

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The Pacific Churchman

Speaking the Truth in Love.

OCTOBER 15, 1904

OPENING OF GENERAL CONVENTION. EDITORIAL CORRESPONDENCE

If the work of the Convention which opened to-day is continued on the high level set by the great service and masterly sermon in Trinity Church and by the good feeling displayed in the organizing of the House of Deputies, there need be no fear for the results.

The weather was beautiful. The proceedings were marred by no untoward incidents. The presence of the Archbishop of Canterbury and the Bishop of Hereford lent a peculiar and striking interest, making the gathering memorable beyond any of the past, except perhaps two, that of more than a century ago, when the Church was organized, and that which marked the closing of the wound of Civil War.

In full keeping with the dignity and significance of the occasion was Bishop Doane's sermon. In telling phrases and with splendid earnestness he dealt with the Church's attitude towards some of the questions of our modern religious life. Not following the order of his sermon, but endeavoring to catch its spirit, one may say that he set before the Church an ideal of her mission and her attitude which embraced three qualities. The first was thoroughness. He touched upon the modern Biblical criticism, spoke of the fear and opposition which it had aroused, and showed how, as the study of the Bible became more and more thorough, the reality and vitality of the Scripture message had become more and more apparent. He pleaded for study, for thoroughness of critical work. "Search the Scriptures," should be the Church's motto. Let her put aside fear of results and give herself to earnest work.

The second quality was comprehensiveness. The Church to be catholic must lay aside her exclusiveness, her narrow interpretations of tradition and history. She must note that she is both Catholic and Protestant. That fixes her attitude towards the religious bodies about her. She cannot submit to the "Roman obedience which is Catholic disobedience," nor yet to the extreme of Protestantism in which much that is Catholic is lost. But she can turn to Rome on the one side and to Protestantism on the other and seek the points of agreement, emphasize the common ground and endeavor to lead back to that "functional unity" which should express the real unity in fundamental faith. She has only a few things which are finally fundamental. Let her cling to those and not confuse with them the thousand lesser matters which are really indifferent. There is little immediate hope, the Bishop felt, of approach to Rome, but great hope in the direction of Protestantism; for Rome will have to give up what has been added, Protestantism to add what has been lost.

The third quality was hopefulness. Nothing was said explicitly concerning it, but throughout the sermon one felt the atmosphere. There was hope in criticism, hope in our sadly divided Christendom, hope in our present larger view, in our having risen above controversy upon petty matters of ritual, hope in our new consciousness of missions, "the life of the Church."

Taken as a whole the sermon was masterly. It lifted thought and emotion to a high level. It set what it is hardly exaggerating to call an exalted standard before the Convention.

It was something of a let-down to turn after luncheon from this great service to the humdrum work of roll-call and organization. There was great interest in the election to the Presidency of the Deputies. A well-authenticated rumor had it that Dr. Dix had two days ago at last consented to let his name be used; but it was known that a slight attack of illness kept him away from the Convention to-day. He might feel that an insuperable impediment; and so it proved. His name was not presented. Of the four nominees, Dr. McKim and Dr. Hutchins were alone really in the contest, and on the second ballot Dr. McKim was elected.

A graceful speech by Dr. Huntington put Dr. Hutchins in nomination for the Secretaryship, and he was unanimously elected. He insisted, however, in carrying out his previously declared intention, and declined, taking his seat among the Deputies from Massachusetts after twenty-seven years of exceptionally fine service as Secretary. Dr. Anstice, the first assistant, was elected in his place.

The convention is now organized and ready for business. It would be idle to forecast its work, much of which will be already accomplished before these words are printed. One thing is certain. There is a fine feeling, an eagerness for work and a splendid missionary spirit. Missions will occupy a foremost place in the attention of all.

October 5, 1904.

ROMAN CHURCH AND DIVORCE.

The attitude of the Papal authorities towards divorce in general, and so towards a problem which is profoundly stirring the people of this country, may be gathered from an occurrence which has recently taken place in New York. In 1896, a communicant of this Church married a man who was unbaptized, and from this man she recently secured a decree of divorce in the civil courts of Pennsylvania on other than canonical grounds. Two weeks after being thus legally separated from her husband, the woman was married to another man in the Roman cathedral in New York City by one of its assistant priests, she having in the meantime tendered her submission to the papal obedience. Called upon to explain this occurrence, the cathedral authorities stated that the woman's first consort, not being baptized, was in the eyes of their Church not a Christian; and as she had married him with a full knowledge of his status, she had in reality not been his wife at all. Their relation had been an illicit one.

The occurrence is instructive; and as precisely this view of the union of the baptized with the unbaptized person finds open and explicit championship among certain of the more "advanced" of our clergy, it may be well to direct attention to it. Not many of our seriously minded laymen are probably aware of the existence of this view of the matter as obtaining in our own communion, and we therefore ask their consideration of the dilemma in which it may place them. In the eyes of the holder of this view of matrimony, the daughter of any churchman who marries an unbaptized person is simply entering into the relation of concubinage with him, and is in no sense a real wife. Her union is neither more nor less than a legally and socially sanctioned incontinence. Her children, if children are born to her, are illegitimate.

It is, however, less to call attention to the view of a limited number of the clergy in our own communion than to emphasize the danger to society which attaches to the practice of the Roman authorities—which a considerable number of persons in this Church are attempting to make our practice—that we touch upon the matter here. In his recent exhaustive "History of Matrimonial Institutions," Professor Howard calls attention to the ease with which divorce has always been obtainable in the papal Church. "Practically speaking," he says, "it cannot be doubted that there existed a very wide liberty of divorce in the Middle Ages, though it existed mainly for those who were able to pay the ecclesiastical judge. Before the Reformation the voidance of alleged false wedlock on the ground of pre-contract, or on some other canonical pretext, had become an intolerable scandal." And we may add that increasing age has not made the practice of that Church any more scrupulous, nor is the teaching of its canonists to-day any more agreeable with decency and common sense. There is practically no marriage—not even that in which both parties to it are Roman Catholics and the solemnizer is a priest of the papal obedience—from which a decree of annulment may not be secured at the hands of the Roman authorities if the would-be dissolver of the relationship be only rich. In the existence of this condition lies one of the most serious ethical blots upon the escutcheon of the papal communion, as well as its most glaring social sin.

But perhaps the most salutary lesson which we can gather from the Roman practice lies in the actual consequences of her position rather than in any theory by which her action is sought to be interpreted or excused. As a matter of common knowledge a certain number of persons in the Roman obedience who are ostensibly man and wife manage every year to get themselves declared to be something else, have their offspring posted as illegitimate, and are solemnly admitted into marital union with other parties at the hands of the Roman priesthood, and a larger number living in the estate of matrimony are unfaithful to their marriage vows, if the testimony of the most thoughtful observers of conditions in Southern Europe is to be credited, and their consorts are without redress for the wrongs which are inflicted on them. What we ask our readers to bear in mind is that, at the stage to which the race has now advanced—whether within or without the Christian Church, whether in lands where divorce is difficult, or in lands where divorce is easy—a certain number of men and women are unfaithful to their marriage vows and outrage and insult their consorts in the most tender of all conceivable regards. The question for us to consider is whether we shall deal with this situation as Catholic custom during the first six centuries of the Church dealt with it, as one-half of contemporary Catholic Christians still deal with it, and as common sense and common decency suggest, or whether we shall go over to the monastic and papal view with all the scandals and enormities, as well as all the subterfuges and evasions, which the adoption of that view involves.

General Convention.

It has only started and its work is all in the future. But it starts well and hopefully, particularly from a California point of view. All the Deputies, both clerical and lay, are present and answered to their names on the opening day. This is the best possible record and has never before been equaled. There are also present two Alternate Clerical Deputies, the Rev. Messrs. Sanford and Chetwood, so that California is fully represented.

The opening service began almost exactly on time, and it was a wonderfully impressive processional. The Bishops wore the hoods belonging to their various degrees, and the Archbishop of Canterbury was particularly resplendent in his scarlet vestments. Besides His Grace of Canterbury, there were present three or four English and Canadian Bishops, so that the service assumed a certain international character and became a most vivid object lesson of the unity and catholicity of the Church.

The Church building is eminently adapted to such a service. Its spacious chancel furnished room for all the Bishops present—perhaps sixty in all—besides the choir of at least sixty voices. All of these 120 persons were seated in the chancel, and there did not appear to be any crowding; each one went quietly and directly to a seat assigned him. It was most carefully arranged and carried out with great precision.

The sermon by Bishop Doane ought to be read in full by every one who can obtain it. It was on an exceedingly high plane, both of spirituality and intellectuality. It was characterized by high thinking and a wide vision. It was an exhortation to the Church to strengthen her stakes in order that she may lengthen her cords—and to lengthen the cords because the stakes are driven deep into what a Western man would call the bedrock of solid and abiding spiritual verities. The foundations are sure—therefore let us spread out. Let conservatism be tempered with progress.

It was a great sermon, modified only by the unfortunate fact that the preacher was suffering from a most severe cold.

It need hardly be said that every nook and corner of the great church was filled by a most reverent congregation, and that a much larger congregation assembled on the outside of the building, unable to gain admittance. It is also worth noting that the day was almost ideal in its beauty and glory and sunshine.

After the great service came the handshaking and the gathering up of scattered friendships, which form one chief delight of the General Convention. It is certainly a great gathering of the clans from near and from far. Florida and Olympia, Maine and Los Angeles are shaking hands and thanking God that they can gather once more for the glory of His Name, and for the purely human pleasure of renewing old acquaintances.

The afternoon session of the first day was taken up with the election of President and Secretary, both of which offices are newly filled. Two ballots were necessary for the election of the President, the matter lying between the Rev. Dr. McKim of Washington and the Rev. Dr. Hutchins of Massachusetts. Dr. McKim was elected by a large majority on the second ballot, and was conducted to the chair by the Rev. Dr. Hutchins and Mr. Stanly of Virginia. The new Chairman made a most appropriate address and at its close called the House to prayer for the guidance of the Holy Spirit.

The Rev. Dr. Anstice was unanimously elected Secretary, after the Rev. Dr. Hutchins had been elected and had declined.

The Convention opens auspiciously, and in the atmosphere of Boston and under the invoked guidance of God the Holy Spirit, we may confidently hope that much good will come out of this great gathering. M. D. W.

The greatest missionary meeting in the history of our Church was held at Tremont Temple, with an overflow crowding St. Paul's Church, on Sunday or Monday evening, our advices not making it certain which. Thousands came unable to gain admittance to either place. The Archbishop of Canterbury was the principal speaker, the vast concourse rising when he was introduced. He said "that to people who thought at all the question of missions was the biggest subject that could be entertained." Alluding to the Philippines and the war in the East, he said "that roadways have been made in these last days, and that people's hearts and minds were filled with the big issues, not of imperialism, so-called, but of the interlacing and interknowledge of the interests of the peoples of the earth. Without any thought of the religious life," said he, "the Philippines came to you, carrying with them an answerableness to God in religious things and a call for making the Gospel a reality."

The principal business transacted by the Convention on Monday

of this week was the adoption of a resolution naming Richmond, Va., as the place for the next triennial convention in 1907.

Tuesday, sitting as a committee of the whole, the House of Deputies began consideration of the proposed amendment of the canons relating to divorce and the remarriage of divorced persons. This is one of the great questions before the Convention. The effort on the part of those especially responsible for the present movement is to forbid clergy of the Church to marry any divorced person while the other party still lives, no matter what the ground of divorce was. The discussion on Tuesday was commenced with great ability on both sides, the amendment being supported by the Rev. Dr. Davenport, of Memphis, Tennessee, and the opposition being represented by the Rev. Dr. Parks, of New York, Judge Battle, of North Carolina, the Rev. Dr. Geo. B. Van Waters, of Portland, Oregon, and others.

SEVENTH MISSIONARY DISTRICT.

Diocese of Oregon.

The following portions of a letter from Bishop Keator to Bishop Morris, giving an account of a recent trip by the former in Coos County, to the missions of the Rev. William Horsfall, are of much interest. The aged Bishop of Oregon is to be congratulated upon being so well relieved of some of the hard journeyings of which he has done so much. Gardiner is the first point reached, on September 2, "where," says Bishop Keator, "we have no church building, but we gathered the faithful communicants, ten in number, in a private dwelling and there I celebrated the Holy Communion. The field in which Mr. Horsfall ministers is so large that he is only able to visit Gardiner twice a year. It was really touching to see how the people appreciated the serivces of the Church and particularly the Holy Communion. It was a rare privilege to minister at such a service.

In the evening we had service in the Methodist Church, kindly loaned to us. There was a very good congregation, made up in large part of people not our own. I confirmed a class of three.

"On the whole I think the interest in the Church is very much alive in Gardiner. The population is over 700. The Methodists only have a resident minister. There is a Roman Catholic Church, with service twice a year.

"Saturday morning we left for Coos Bay. First we took a little steamer 12 miles to South Beach. Then a ride of 20 miles along the beach right at the water's edge. Then a walk of two miles across a sand spit, where we reached Coos Bay and embarked on a gasoline launch, apropriately named the "Gas-go," which took us 10 miles around the bay to Marshfield, a place of about 2000 inhabitants. This is the home of Mr. Horsfall and the center from which he reaches out to his large field.

"Here I spent Sunday, September 4. I found the church and rectory in good repair, which certainly betokens a devoted people. We had service, with a celebration of the Holy Communion, in the morning, and then we drove over to Empire, a distance of six miles, where we had afternoon service, at which I confirmed two young men.

"There is something really pathetic about the little church at Empire. The place is one which a few years ago seemed to be full of promise. At the time the church was built the only lot which could be had was out in the woods. But after a short time the boom burst, and the town entered upon a state of decadence. Many people moved away and only a few remain, and with them the Church also remains to minister to the remnant. It may be the town will revive again in time and in this event the Church will take on new life; but as it is it is holding together the faithful few, and doing real missionary work.

"In the evening we were back at , Emmanuel Church Marshfield, where we had a splendid service, with a congregation which literally packed the church, numbers going away because they could not get in at all. I confirmed a very interesting class of fifteeen.

"Monday morning we were up early and off again to Coquille City, a place of about 1000 inhabitants, 24 miles distant. This trip we were able to make by railroad. Here I found a very attractive little church, which has been recently painted on the outside and decorated on the inside. In this church we held service in the evening and the congregation filled every inch of available room. And here again, as at all the places I visited, the congregation was a most inspiring one, because it listened with such evident interest. I confirmed a class of five. Of Coquille City I must say, as of other places in this region, it is a pity we cannot have more frequent services; once a month is not enough, but it is certainly all Mr. Horsfall can possibly give it.

"I could not visit Bandon and Port Orford, two other places under Mr. Horsfall's care, on account of the distance and the lack of time. It is certainly a great field in which this faithful minister of Christ is trying to do his Master's work. As it is, I am sure the Church is doing all it can, but that it could do more if only there were more ministers and more services is equally certain."

Other Items.

All the clerical delegates and several of the alternates have gone to the convention in Boston. The Bishop was unable to go, owing to his advanced age.

The Rev. W. H. Webb was made a deacon in St. David's Church, recently, and he has been settled at The Cove and Union under the control of the Bishop.

The Rev. Thos. N. Wilson, for many years in charge of St. Stephen's Chapel, has been quite sick during the past summer, but is now able to take full charge of his work, and is getting back his strength and former health.

The St. Helen's Hall School is now under the entire care of the Sisters of St. John the Baptist, and the experiment of success under the radical departure from former methods is being tested.

By the action of the late convention the Bishop Scott Academy was discontinued, and the principal, Mr. A. C. Newill, has opened a school at Riverside, in the southern part of the city of Portland. After an existence of 30 years the former academy was financially unable to meet its expenses, and it was deemed best to close its sessions, much to the regret of the Bishop and many of its patrons.

The Rev. J. E. Forsythe, formerly of Sonora, California, has been made assistant to the Rev. W. S. Short, of Astoria, being specially in charge of the mission work.

The Rev. Henry D. Jones, of St. Joseph, Western Michigan, has been called and accepted the rectorship of the Church of the Redeemer, Pendleton. This church has been vacant since the resignation of the Rev. W. E. Potwine, who is located at Honolulu.

The mission of All Saints, Portland, is without a pastor. The Bishop has, however, held an evening service every Sunday and preached. The Sunday School and Woman's Auxiliary have continued their work and are in able hands, the women doing all the work. This is a most excellent field in a growing locality, and a blessed work for an earnest man.

Diocese of Los Angeles.

So far as the chronicler is aware, the summer has not been conspicuous for the making of Church history in the Diocese of Los Angeles. Summer in Southern California is not at best highly suggestive of exertion and coupled with the prolonged absence of the Bishop and vacations of the clergy, extended later than usual (with marked leanings towards Boston), this summer would seem to have been mainly a rest for the people of God.

From St. Paul's Pro-Cathedral we hear of the progress of the new parish house, of the beginning of the lecture course to Sunday School teachers given by Rev. R. L. Windsor and of the acceptable services of the Rev. Mr. Brookman, the priest in charge during the absence of Dr. Wilkins in the East.

St. John's Church, Los Angeles, reports the opening of the fall term of the Sunday School, the resumption of evening services, October the first, and the activity of the Brotherhood of St. Andrew, which is planning to build a chapel in the near future for the extension of the mission work of the Church.

Rev. W. H. Doggett is at his post at Epiphany, after a vacation on Catalina Island; Rev. Stephen F. Sherman has returned to St. Athanasius' from a vacation at Ocean Park and Long Beach, and Rev. C. T. Murphy is at home from his outing at Catalina.

The new work at the Church of the Neighborhood is progressing favorably. An improvement association has been organized, which, though not officially connected with the Church, holds its semi-monthly meetings at the church and is pledged to work for the moral and material good of the Neighborhood. The kindergarten, started in September, without visible means of support, has been taken in hand by the State Normal School, which will now provide teachers and material and make this a duplicate of the model kindergarten at the Normal School building, the Church furnishing the room and apparatus and retaining the fostering oversight. This plan seems to secure both the permanency and the efficiency of kindergarten work for this locality. As the first step in the direction of settlement work, this mission is rejoicing in the offer of Miss Marian Girdlestone, a trained nurse and experienced settlement worker, to open a first aid room at the church and devote herself to the work among women and girls. The Sunday School is growing, a choir has been organized under an excellent trainer and plans are being made looking to additional rooms, the opening of a reading room and the acquisition of more property.

News from the northern part of the Diocese indicates an improvement in the conditions of our work. Rev. Mr. Gooden, a graduate of Berkeley Divinity School, has taken up the work at Ventura and is making his way in the confidence of the community. As a county seat in an important agricultural section, Ventura presents a field which, while difficult, is worthy of the best work. The Church has a good building, well located and free from debt.

Under the devoted leadership of the new rector, Rev. Mr. Davis, Trinity Church, Santa Barbara, gives promise of a future of influence. A new lot has been bought on State street, the main street of the city, and the chapel erected on the old lot after the burning of the church is being moved to the new location and enlarged in preparation for the large congregations that come with the inflow of winter tourists. Eventually a church building is to be erected which will be commensurate with the needs of the parish.

Rev. D. F. Mackenzie, of Hueneme, has built a chapel at Oxnard, the beet sugar town.

At Nordhof, in the beautiful and famous Ojai Valley, a new Auxiliary was organized in the latter part of July and has taken for its special object the work of the Church of the Neighborhood in Los Angeles. We have no church in the Ojai Valley, the strong Presbyterian Church ministering admirably to the various religious and social needs of the community. The strength of this church is the result of the union of a Presbyterian and a Congregational Church about five years ago, and is a standing illustration of the value of church unity.

Bishop Johnson has returned to the United States after a tour in the Mediterranean and a summer at Vichy. While in England he preached at the collegiate church of the Holy Trinity at Stratford-on-Avon, being, it is said, the thirteenth American Bishop who has preached in "the Shakespeare pulpit" in recent years. The Bishop had been the celebrant at the early service, when a large number of communicants were present. In a letter written on board ship on his return voyage, to the **Church Messenger,** he mentions among his fellow passengers Bishop Courtney and his son, who was recently instructor in Greek to the Bishop's own son, the Rev. Dr. Rainsford of St. George's, New York; Mr. and Mrs. Ewart, who spent several months at Los Angeles two years ago, and several persons from Los Angeles.

Mrs. Leonard, before leaving Salt Lake for Los Angeles, where she will make her home, presented a thousand volumes of the late Bishop Leonard's books to the Diocesan Library. There is a movement on foot among the teachers and children of the Sunday School of St. Mark's Cathedral to place a window, or some other memorial to Bishop Leonard, in the church.

St. Luke's Hospital.

The Sunday nearest to St. Luke's Day has been officially recommended to the parishes and church people of the diocese as a time for contributions to help St. Luke's Hospital in its charity work. Being without endowment, and its charges for pay patients being made only with a view to covering ordinary expenses, the managers cannot largely charge the current income of the hospital with the cost of maintaining free beds. And yet, as a matter of fact, a great many days of free treatment are given every year, to a very considerable number of persons, and not only in this city and its immediate vicinity, but from country places as well. And when one considers how needful, how helpful it often is for a sick person with no home in which with some comfort to endure a severe illness, or perhaps surgical operation, to have a good hospital to go to, a good bed, and nursing and all, it will surely be felt that the Christian charity to be extended through St. Luke's Hospital is of the very sweetest kind.

CORRESPONDENCE.

Divorce—Proposed Canon—A Criticism.

Editor, **Pacific Churchman:**

Dear Sir: Your editorial headed "Divorce—Proposed Canon" in your issue of August 1st, assumes on the part of the clergy an entire want of loyalty to the action of the controlling authorities of the Church.

No body of men associated for a common purpose can accomplish anything unless by united effort. The very idea of union presupposes a surrender, for the very purpose of unity itself, of a portion of the individual liberty. The idea of union presupposes authority. If the body is large and is to be free, joint action can only be effectively taken through a representative legislative body, with an executive to enforce its orders. When the Legislature has acted, if its conduct has not been corrupt, then it becomes the duty of the members to loyally support the declared legislative law. No society whose members yield less than this can count on an honest membership. No society where each member proceeds to disregard the will of his own representatives and to give no loyal support to the results of the common deliberations, can expect to have that strength which alone comes from real unity. It necessarily disintegrates; and is no longer worthy of the name of an association. If a member feels that he has no obligation to respect the will of those whom he has set in authority over himself, it is time for him to withdraw altogether from the organization of which he has ceased to become an effective member.

The tone of your editorial involves the thought that the clergy, who should be moral teachers, and bound by the highest ethical considerations, are to disregard all obligation to the stated authorities of the organization with which they have freely connected themselves. It suggests dogged resistance on their part to any regulation on the subject of divorce which does not meet with their individual approval. It suggests the teaching of disobedience to the legislation of the Church. Without denying the right of the General Convention to legislate as to what marriage ceremonies may be performed by the clergy of the Church, your editorial writer substantially urges upon any priest who favors lax marriage regulations teaching his people that in cases in which the proposed canon prevents him from performing the marriage ceremony, the persons prohibited the Church's benediction have nevertheless "a perfect religious right to be married," and that the priest should invite them to proceed to disregard the canon and to apply to someone else to perform what is thereby made a really civil ceremony of marriage.

If that is to be the measure of the honest observance by our clergy of the canons of the Church, it is a very low standard. Though apparently yielding unwilling obedience to the laws of the Church which ordained him, such a priest is teaching disobedience in its worst form; for he not only violates the spirit of the law, but he does it in a deceitful, underhanded way. "I obey the law," he says; "I who am your spiritual teacher and should guide you by the highest standards, notify you that I keep the law. This law which I observe, and in the observance of which I should be an example to others, I recommend your breaking. The authorities under whom I am place have acted; my duty is to follow them; my duty is to lead my flock; but while yielding assent with my lips, I do my best to have the law broken, by advising you to break it." If this does not involve moral disobedience, it would be hard to imagine a case which does.

When the "Official Organ" of the Church in the Seventh Missionary District thus urges upon the bishops and priests

of the district to show such disloyalty to the organization which has honored them with high office and made them teachers of men and examples in the communities in which they dwell, and to practice such dishonesty, in act if not in word, it seems to me it is time for a protest to be made.

I say nothing of the merits of the canon; I do not urge that it makes for a higher standard; I do not argue that it sets a high ideal towards which it is fitting that the small but influential body to which we belong should help to point the way; I do not touch the first suggestion in the editorial, —that we should give up the highest standard because the public is not yet ready to live up to it. I place my protest solely on the ground that the proposed legislation being within the province of the General Convention to act upon, it becomes the duty of the priests and bishops in the intervals between General Conventions, not to parade an observance of the letter of the canon, while covertly teaching the members of the Church to disobey it whenever it suits them.

Very truly yours,

SIDNEY M. VAN WYCK, JR.

San Francisco, Sept. 29, 1904.

The Editor of **The Pacific Churchman:**

Mr. Van Wyck's criticism of the article on divorce in your issue of August 1 is apparently based on a misconception as to the status of the ordered minister of this Church. He forgets, or is unaware, that the allegiance of every man who has been made a priest of the Church Catholic is, first of all, to Catholic truth and Catholic practice, and only secondarily to the Protestant Episcopal Church in the United States of America if his ordination is at the hands of this body; and that, in any conflict between the two, while his official actions are regulated by the canons of the General Conventions, neither what he shall teach nor what he shall advocate can possibly be so regulated. If this were not the case we should be guilty of conferring uncatholic, and so both schismatic and heretical, orders. It is in his character as an ordered officer of the whole body that he has the right, and may have the duty, of questioning or repudiating the action of any purely local assembly which may contravene the Scriptures or violate Catholic practice, even though as holding his jurisdiction from the local body he may be compelled to submit to **the action** of such an assembly. This position is so universally accepted by every student of history and Catholic practice as to need no elaboration.

With regard to the statement that the marriage solemnized by a minister other than a minister of this Church is "really a civil marriage," may I say that as the solemnization of matrimony is not, even in this Church, held to be a priestly function, it does not cease to be "religious" through the fact that it is solemnized by a layman. For centuries the ceremony in the early Church was purely a domestic ceremony, though the clergy presently came to take part in it, and it was eventually performed in an ecclesiastical building. It will help to an understanding of the situation if it is borne in mind that the parties to the ceremony **marry themselves.** The Church, by its minister, can only solemnize and pronounce a blessing upon that which exists independent of its approval or its ban. It should also be remembered that the "religiousness" of an act is not impaired by the fact that the actor is a layman, and that the marriage solemnized by a Methodist or a Congregationalist does not thereby become a "purely civil" ceremony.

Two epithets used by Mr. Van Wyck are, I think, to be regretted, as they should, I think, find no place in the vocabulary of ecclesiastical discussion unless the facts show them to be obviously necessitated. He speaks of "the priest who **favors lax marriage relations,"** and he speaks also of the postulated action of the writer of the article as "violating the spirit of the law in a **deceitful and underhand way."** In reality there is, I believe, no member of the editorial board of the **Pacific Churchman** whose teaching is any more "lax" than the teaching of the New Testament or the teaching and practice of the undivided Catholic Church. And it is hard to say how any postulated action that is openly heralded in the public press and proclaimed from the pulpit and in the street can be "deceitful" or "underhanded." Will not Mr. Van Wyck, upon calm consideration, admit that these epithets are quite unnecessary?

With regard to the statement that the proposed legislation "being within the province of the General Convention, it becomes the duty of the priests and bishops in the intervals between General Conventions not to parade an observance of the letter of the canon while [I omit the epithet] teaching the members of the Church to disobey it [I omit another unnecessary phrase]," may I suggest that, if Mr. Van Wyck means by this that the mere passing of a canon by a majority vote of the two houses involves either the personal acceptance of it by the minority **in foro conscientiae,** and therefore its advocacy, or their silent acquiescence in it, he is advancing a doctrine with which an ultramontane Romanist may be familiar, but which can have no meaning and find no favor among English-speaking Catholic Christians.

WILLIAM HIGGS.

The Sacred Tenth.

or, Studies in Christian Tithe-Giving.

In a previous series, "ancient tithe-giving" has been studied, as we find traces of its existence, first among pagan nations and the early patriarchs, and then as it was formulated in the Mosaic law, expanded in the Talmud, and exceeded among the early Christians. Under the title "Christian" tithe-giving we purpose, in our first group of articles, to consider what has been said or written upon tithing by eminent Christian theologians, and writers of all schools, throughout the Catholic or universal church, for 1,600 years from the days of the Apostles, or, say, till the time of the Reformation.

The geographical area to be brought under review will, roughly speaking, comprise the countries surrounding the Mediterranean, and extending northward to Germany and Austria, leaving Britain for separate consideration.

I.—EGYPT AND NORTH AFRICA.

At Alexandria was founded by Pantoenus a catechetical school, or university, presided over from the year A. D. 190 to 203 by his successor Clement, who taught in his great work, called "Stromata," that the Mosaic law concerning tithes was binding upon Christians; saying that the law of Moses taught piety and worship towards God "by giving Him the tithes of our fruit and cattle"; "and of these first fruits," he adds, "the priests were maintained." "Tithes" and "first fruits" have here the same meaning, as is frequently the case among writers in Greek.

The most celebrated of Clement's disciples was Origen, the father of Christian commentators; and Origen's views upon our subject may be clearly gathered from his eleventh homily on Numbers xviii., wherein occur these important passages:

"It is fit and profitable that first fruits be offered to (or "for") the priests of the gospel also, for so also hath the Lord ordained, that they who preach the gospel should live of the gospel, and that those who wait at the altar should participate from the altar. And as this is worthy and decent, so, on the contrary, I think it indecent, unworthy and impious, that he who worships God, and enters the house of God, who knows that priests and ministers wait at the altar, and serve either to the (preaching of) the word or to the ministry of the church, should not offer to the priests the first fruits of the fruits of the earth which God gives by making the sun to shine and the rain to fall. Such a soul seems to me to have no remembrance of God, nor to think, nor to believe He gave the fruits which he has received, since he hoards them up as if God had nothing to do with them; for, if he believed them to have been given to him by God, he would know how to honour God by rewarding the priests out of his gifts and rewards.

"And that we may be further taught by God's own words, that these things are to be observed according to the letter, we may add: The Lord saith in His gospels, 'Woe unto you, Scribes and Pharisees, Hypocrites, for ye tithe mint, that is, give the tithe of mint, and cumin, and anise, and pass by the greater things of the law. Hypocrites, these ought ye to have done, and not to leave the other undone.'

"Notice more diligently, therefore, how the word of the Lord would by all means have the greater things of the law done, but not so that these things which are intended to stand according to the letter, be omitted.

"But if you say, This He said to the Pharisees, not to

His disciples, hear Himself again saying to His disciples, 'Except your righteousness shall exceed that of the Scribes and Phariseees, ye shall not enter into the kingdom of heaven.' What, therefore, He would have done by the Pharisees, much more and with greater abundance would He have fulfilled by his disciples." Origen adds later:

"How therefore doth our righteousness exceed that of the Scribes and Phariseees, if they dare not taste of the fruits of their land, before they offer first fruits to the priests, and tithes be set apart for the Levites: and I, doing neither of these, do so abuse the fruits of the earth that the priest knows not of them, the Levite is ignorant of them, and the divine altar is insensible to them?" And further on:

"These things we have said, claiming that the law of first fruits of fruits and cattle ought to stand even according to the letter."

We have the dictum also of Isidore, born at Alexandria about A. D. 370, and who spent his life at Pelusium, near the mouth of the Nile, where he was probably head of a monastery. A certain Count Herminus had sent his tithes to Isidore and the monastic brethren, to whom Isidore replied by letter thus: "Thou dost nobly honour the Lord when thou givest to us the first of thy fruits, and returnest the tithes of the increase of thy land unto Him that gave it; which increase thou shalt long enjoy; securing for thee a sufficiency for thy need at present, and bringing thee eternal joy hereafter."

Let us now pass westward along the coast of Africa to Carthage, of which Cyprian was consecrated bishop A. D. 248. Writing, on one occasion, to dissuade a presbyter from accepting the position of a guardian (or trustee), Cyprian says (in effect) that the tribe of Levi had no inheritance but was supported by tithes that they might devote themselves entirely to divine service. He goes on thus: "which reasoning and form is now held in matters affecting the clergy, that those who are promoted by clerical ordination in the Lord's church should on no account be called away from their divine duties" . . . "but" . . . "receiving, from the altar as it were tithes from the fruits of the earth . . . should not go back" (from the altar), etc., etc.

Nor is this the only occasion on which Cyprian mentions tithes; for, having cause to lament the loss of church unity, and reminding his hearers (or readers) how far they had fallen short of primitive zeal, he says, "Among us, however, to such an extent has unanimity lessened, that even practical bounty has been invaded. Then they parted with homes and farms, and—laying up for themselves treasures in heaven—offered the purchase money to the Apostles for distribution among the needy. But now we do not tithe our patrimony; and when the Lord bids us to sell, we rather buy and add to our possessions."

Not far from Carthage, and about 150 years later, lived the great Augustine, Bishop of Hippo, who, in various passages of his writings, speaks of tithing: in fact he has a whole discourse—a harvest sermon—upon the subject, and beginning:

"By the grace of Christ, dearest brethren, the day is now at hand, in which we ought to gather the harvests, and therefore should be thinking about returning thanks to God who gave it, both in the matter of making offerings, and of rendering tithes. For our God who has deigned to give the whole has deigned to seek back from us the tithe, doubtless for our profit, not His own."

[He then quotes Malachi iii. 10 and other passages of Scripture, and adds] "For tithes are the tributes of needy souls. Render therefore tribute to the poor: present offerings to the priests. What if thou hast no tithes (to offer) of the fruits of the earth as a husbandman has? Whatever talent feeds you, is of God, and He expects tithes from what you live by: from warfare, from business, from handicraft. . . . Since then, by tithe-giving you are promised both earthly and heavenly rewards, why should you by a double (instance of) avarice defraud yourself of blesssing?"

And, towards the end of the sermon, this great teacher says:

"For tithes are required as a matter of debt, and he who has been unwilling to give them, has been guilty of robbery. . . . Who, therefore, either desires to secure a reward for himself, or to be promised remission of his sins, let him render tithes, and out of the nine parts let him seek to give alms, so, however, that from those same nine parts whatsoever may remain over after providing moderate diet and rational clothing, be not reserved for luxury, but be placed in the heavenly treasury, by way of alms to the poor."

In Augustine's day the northern hordes were invading North Africa, and the bishop did not hesitate to connect this scourge, and the excessive taxation laid upon the people, with their neglect of tithing, saying:

"Our forefathers abounded in plenty, because they gave to God tithes, and to Caesar tribute: but now, because our devotion towards God has receded, the imposition of taxes has advanced. We are unwilling to share with God, giving Him the tenth, and now, behold, the whole is taken from us. The tax gatherer takes from us that which Christ receives not."

If more be neeeded it can be supplied by extracts from Augustine's remarks on Psalm 146, and from his sermon to the brethren in the wilderness. In the former he says: "Needs be that thy hand should tremble when thou stretchest it forth for that which thou didst not devote. Set apart some (defined) part of thy returns. Tithes will you? Set apart the tithes, though that be but little. For it was said, because the Pharisees gave tithes, 'I fast twice in the week, I give tithes of everything whatever I possess.' And what saith the Lord? Unless your righteousness abound more than that of the Scribes and Pharisees, ye shall not enter the Kingdom of Heaven. And he, in superiority to whom your righteousness in giving ought to rank, does give tithes; you, however, do not give even the thousandth part."

In the latter extract he warns those who till the earth not to defraud the church in the matter of tithes.

From these several quotations it is clear that Augustine, the greatest theologian of his age, taught that a tenth part, at least, of a Christian's income was due to God, and that it was a sin not to give that tenth.

Diocese of New York.—At the 121st annual convention of the Diocese of New York, held on the 28th ult. and following days, the question of the division of the Diocese was deferred to a future occasion by a vote of 112 to 105. At one of the sessions of the same convention the Archbishop of Canterbury was present and was received with the utmost warmth of welcome. In acknowledging his reception the Archbishop said:

"As I crossed the Atlantic I looked forward to one thing as of first importance; to take part in one of your representative Church assemblies. Obviously there are not a few things the new world has learned from the old—how to do and carry on things which are a mere replica of the customs of centuries on the other side. But there are some marked contrasts and exceptions. We are just learning the right manner of carrying on representative Church gatherings. We are, in fact, trying to do the curious thing of adapting the rules and regulations of the past to present necessities. We have to work with rules made when the whole nation was one of Churchmen, and the whole nation, gentlemen, does not consist of Churchmen to-day. But we have gone at the task in that buoyancy of hopefulness characteristic of the Church of our times. And nothing can better help us than to see at first hand how you do the work here, where old trammels do not exist. . . . You are building here in the certain hope of great opportunities and great responsibilities; the fulfillment of that hope will come as the generations roll on. I thank you, gentlemen, and I tell you frankly I intend to profit by my visit to America."

Some of our contemporaries seem to expect the visit of the Primate of England to contribute something to the acceleration of the movement of the Anglican Church toward disestablishment, through the close view which the Archbishop will obtain of an independent church of the same communion; but it can scarcely be said that the American church presents any analogy by the study of which the immense difficulty of the task could be lessened. The experience of the disestablishment of the Irish Church has given no encouragement to the idea that such a process could be undertaken for the English branch without long preparation and enormous labor in valuing and apportioning of the various interests and claims involved.

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A. S. LLOYD,
General Secretary.

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PERSONALS.

The Rev. Dr. Clampett preached in the Church of the Heavenly Rest, New York, Sunday morning, October 2d.

The Rev. Nelson Saunders, of Oakland, has charge of the Church of St. John the Evangelist, in this city, during the absence of the rector at the East. The Rev. Mr. Sanford expects to return about Thanksgiving Day.

The Rev. John Brown, Ph.D., rector of Trinity Church, Everett, Washington, who has been very seriously ill for several months, is slowly recovering his health. Dr. Brown spent a number of weeks recently in Oakland and other places in California.

Mr. C. H. Chandler, the efficient traveling Secretary for the Brotherhood of St. Andrew during the past year, has arranged to enter the Divinity School of the Pacific, at San Mateo, as a student for the ministry. Mr. Chandler will also assist the Rev. Mr. Gallwey, rector of the Church of St. Matthew, in the Sunday services and in parish work.

The Rev. John W. Jones, of Point Richmond, is to be congratulated upon getting into the beautiful parsonage which has been built for Trinity Mission. It occupies a commanding site, with a grand view of water and hills in all directions.

The Rev. Robert John Renison, M. A., of the University of Toronty, and graduate also of Wycliffe College, has been appointed assistant to the Rev. C. T. Walkley, rector of St. Paul's, Oakland. Mr. Renison has for the last six years been missionary at Albany, Hudson Bay. His father, the Rev. Robt. Renison is priest in charge of St. Matthew's, Lorin. A reception and hearty welcome were given him at the meeting of the Men's Club on Thursday, the 6th inst.

DIOCESAN NEWS.

Sunday, October 16th, and Monday, the 17th are days of intercession for Sunday Schools to be observed all over the country. Nearly all the Bishops and leading clergy have expressed their personal interest in and hearty approval of the observance.

The Rev. Jerome F. Trivett has been appointed superintendent of St. Luke's Hospital in this city and entered upon his duty as such the first of this month. feel sure. Mr. Trivett will for the present remain as priest in charge at Gilroy The hospital is to be congratulated we and Hollister, but as soon as these places can be otherwise provided for, Mr. Trivett is to be resident superintendent and chaplain at the hospital.

St. Stephen's Church, San Francisco—On the Sunday evenings of this month, the Rev. Mr. Bradley, the rector, is giving a series of lectures on some of the great hymns of the Christian Church. A unique feature is a musical rendering of some of the hymns by the rector or by the choir, in the midst of the lectures.

Holy Innocents' Parish, San Francisco, has a new and larger organ. We congratulate the rector, the Rev. H. B. Collier, who is also choir master, on this improved equipment for the musical rendering of the services in the church.

All Saints' Day Service.

The customary Eucharistic Service in the chapel of Cypress Lawn Cemetery on All Saints' Day, will be held on Tuesday, November 1st, at 11 a. m. The Bishop has appointed Rev. S. J. Lee rector of St. James' Church, to conduct the services. San Mateo electric cars or the ordinary cemetery cars leave the city every 12 or 15 minutes—allow about 45 minutes for the journey.

Order of service:

Organ Voluntary—"Repose" .....
.....By Frank Lockyer
Processional Hymn 176
Kyrie ..... Ancient Chant
Tibi ..... Gounod
Hymn 336
Sermon .....
Offertory Solo (Selected)...F. Lockyer
Sursum Corda and Sanctus....Camidge
Hymn 606
Gloria in Excelsis .....Old Chant
Nunc Dimitis .....Felton
Recessional 175

Hutchins' Hymnal and Chant Book.

Church of St. Matthew, San Mateo, the Rev. N. W. B. Gallwey, rector. — The choir of the Church of St. Matthew has recently been reorganized and enlarged. It now has 30 members, men, women and boys, allof whom are vested. This move has greatly enriched the services by making the music more effective and worshipful. The parish also is to be congratulated in having secured the services of Mr. Joseph Smith as organist. Mr. Smith has held that position at Stanford University for the past year, which he resigned last week. He is a devoted churchman of the Church of England, and his credentials show him to be an organist and choir trainer of eminent repute. After he came to this country he became organist at St. Paul's Church, San Diego, where he remained for some years. He arranged the music at the service of consecration of Bishop Restarick, which attracted so much attention and won so great commendation. He was also organist for two years at Trinity Church, Santa Barbara, and to both of these churches he has invitations to return to his former position. He has decided to come to San Mateo, and will begin his duties with the choir rehearsals on Tuesday, October 11th.

Sausalito—A correspondent from this beautiful little city across the bay sends us a glowing account of its attractiveness, from the standpoint of a newcomer, to whom its high hills and cliffs, and its water view, suggest the Bay of Naples. He then speaks of the well-appointed church property, all free of debt, well-attended Sunday services, and good prospects for church work and growth, now that the long vacancy in the rectorship is ended. The Rev. George Maxwell is the new rector.

Grace Church, San Francisco. — The Rev. Burr M. Weeden, rector of St. Luke's, addressed the Grace Church

Branch of the Woman's Auxiliary at their October meeting, on Tuesday, the 4th inst. He spoke on "Foreign Missions," and was very interesting and instructive. The officers of the Grace Church Branch are Mrs. Arthur Holland, President; Mrs. Thomas Woodward, Vice-President; Miss S. G. Lecount, Treasurer, and Mrs. Edward Morrin, Secretary.

Hollister. — St. Luke's is the only church we have in San Benito county. It is a new mission, but, as a correspondent tells us, something worth recording has been accomplished in its short life. Less than a year ago, he says, the opening service was held in the new church, every cent of indebtedness having been paid and many handsome memorials secured, and on December 6th the church was consecrated by Bishop Nichols. Nine persons were confirmed at the same service, presented by the Rev. J. F. Trivett of the Cathedral Staff, missionary in charge, to whom much credit is due. As an evidence of zeal and enthusiasm, the little mission points with pride to the fact that the diocesan missionary apportionment of last year was paid more than twice over, and that this year's apportionment, which, by the way, went up like the mercury on a midsummer's day, is now about three-quarters met. Last Easter the members of the Sunday School, taking pride in the beautifying of the church, presented a handsome brass alms basin. The Woman's Auxiliary gave the altar and the brass altar cross and vases are memorials. Recently an altar book and rest and a hymn book have been received. There are a few things still needed, and it is hoped that these needs will be filled by individual gifts and memorials.

In its Guild the church is particularly fortunate, for a more energetic body of church workers it would be hard to find. Indeed, it might almost be said of them that, like Alexander, they sigh for more worlds to conquer. Just now they are preparing to conquer the weeds in the church yard and to convert the grounds into "a thing of beauty." The adorning of God's House on the exterior is the next object in view. The present plans include the construction of a stone coping around the entire grounds, filling in the lot up to the coping and sowing with grass seed, a semi-circular walk running up to the church entrance, a couple of palms, some flower beds and the planting of ivy that may cover the walls some time.

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The next meeting of the Diocesan Missions Class will be held at the Diocesan House on October 17th, at 2:30 p. m.

The October meeting of the Diocesan Branch was held at Holy Innocents' Chapel, where cordial welcome was given by the rector, the Rev. Mr. Collier, to the small number present.

It was decided that hereafter the meetings would begin at 2:30 instead of 2 o'clock.

Much interest was shown in the appeal for help by a circular letter from St. Agnes' Hospital and Training School for Nurses at Raleigh, N. C., the **only training school** for **colored** nurses work**under the Church,** and the collection, though small, was given for that purpose.

Appeal was made for pledges to the salary of "Our Own Missionary," and for the Foreign Life Insurance; report to be made at the next meeting.

Miss Hill gave an interesting account of Bishop Restarick's visit and talk to the Berkeley Branch, at which meeting over one hundred members were present.

On the day of the Triennial Meeting of the Woman's Auxiliary in Boston, Thursday, October 6th, a special service was held at St. Paul's, Oakland, for the Alameda county branches of the Auxiliary. The Holy Communion was celebrated by Rev. Wm. Carson Shaw, of the Church of the Advent, Oakland, assisted by Rev. Wm. N. Guthrie, rector of Christ Church, Alameda. Rev. Chas. T. Walkley, rector of St. Paul's, made a very helpful address. The collection was for the United Offering. Other clergy present were: Rev. E. F. Gee, of St. John's; Rev. R. J. Renison, curate at St. Paul's, and Rev. W. R. H. Hodgkin, curate at St. Mark's, Berkeley. A goodly number of Auxiliary women from the different parishes availed themselves of the privilege of this uplifting service.

KATE F. SHERMAN,
Vice-Pres. Alameda Branches.

BROTHERHOOD OF ST. ANDREW.

The nineteenth annual convention of the Brotherhood of St. Andrew, with 2100 delegates present, met in Philadelphia on September 29-30-Ocober 1 and 2. The Convention was opened "with the impressive and solemn service of a 'quiet hour'" at Holy Trinity Church, Nineteenth and Walnut streets, at 10 a. m., September 29.

Bishop Tuttle, presiding Bishop of the Church, assisted by the Rev. Floyd W. Tompkins, the Rector of Holy Trinity, conducted the service. During the course of the serivce the Bishop spoke on "The Individual Man in His Three Parts, Soul, Mind and Body."

At 1:45 p. m. the Junior Mass Meeting was called to order in Horticultural Hall, where five hundred boys were present, who were presided over by Mr. Hubert Carleton, General Secretary of the Brotherhood.

Immediately following the boys' meeting the Seniors were called to order by Acting President Eugene C. Denton, of Rochester, N. Y., and after organization and the election of Mr. Jas. L. Houghteling, of Chicago, as the President of the Convention, the annual report of the Council was read. This showed the Brotherhood to be in a more prosperous condition than ever before. That there is a steady gain in both departments of the Brotherhood is evidenced by the following figures comparing four years past, and which are taken from the above report:

SENIOR DEPARTMENT.	(1900-01)	(1901-02)	(1902-03)	(1903-04)
New chapters	21	37	40	45
Probat'ry...	(no rec.)	(no rec.)	(no rec.)	24
Dormant, revived . ..	12	41	55	66
Charters pending . ..	47	59	55	97
JUNIOR DEPARTMENT.	(1900-01)	(1901-02)	(1902-03)	(1903-04)
New chapters	44	43	51	61
Probat'ry...	(no rec.)	(no rec.)	(no rec.)	36
Dormant, revived . ..	2	15	11	16
Charters pending...	(no rec.)	(no rec.)	7	17
RECEIPTS.				
Brotherhood Fund	$6,119.99	$7,081.00	$8,749.41	$10,189.96
Receipts . ..16,907.39		18,479.08	20,818.17	21,807.68

Continuing, the report shows that there are now 1206 charters in force in the Senior department, of which 732 are those of active chapters; and in the Junior department 567, of which 387 belong to active chapters. The proportion of active chapters is steadily increasing. In the Junior department the total of new, probationary, revived and reviving chapters is 129, as against 94 last year. There has been also a marked growth of local assemblies, 16 Senior and Junior having been organized.

The year's work shows a healthy growth, especially in the New England and Pacific Coast districts, where the Brotherhood's policy of appointing traveling secretaries for certain districts has been vindicated, for it is to be noted that these two districts have made a greater relative progress during the year than have any similar districts throughout the United States.

The College Department has spent a very busy year and with considerable success.

The work among sailors and seamen, in charge of Mr. J. C. Astredo, of San Francisco, and that among traveling men, in charge of G. Frank Shelby, of Denver, shows a healthy condition and promises future fields for rich work.

A suggestion made by the Council that its membership be increased from thirty-two to fifty was favorably acted upon, and resulted in another Council member for California, in the person of Mr. A. A. Talmage, of Los Angeles.

Mr. G. Ward Kemp, of St. Mark's Chapter, Seattle, was elected to succeed the Hon. Fred Rice Rowell, deceased, for the Pacific Northwest.

In the evening a mass meeting was held in the Academy of Music, presided over by Bishop Whitaker. The speakers were the Rev. J. P. D. Llwyd, of St. Mark's, Seattle; the Rev. Dr. McIlvaine, of Calvary Church, Pittsburgh, and Mr. James L. Houghteling, of Chicago. The subject for discussion being "Aggressive Church Work by Laymen," sub-divided into three parts, "Its Need," by Mr. Llwyd; "Its Practicability," by Dr. Mc. Ilvaine, and "Its Results," by Mr. Houghteling. Among those taking part in the discussion of the subject were the Rev. Dr. Ellison, Chaplain to King Edward VII and to the Archbishop of Canterbury; the Rev. Canon Dixon, of Toronto, Canada; Mr. Geo. A. King, the

Vice-President of the Brotherhood in England, and Mr. F. E. Wood, who for seven years past has represented the Brotherhood in Japan. There were 3000 persons present at this meeting.

On Friday afternoon was held the great mass meeting in the Academy of Music, at which the Archbishop of Canterbury was the guest of honor. This meeting was presided over by Mr. Houghteling. Bishop Whitaker, of Pennsylvania, made the address of welcome, followed by Bishop Tuttle, who introduced the Archbishop.

Speaking in a quiet tone, but enunciating so distinctly that he could be perfectly understood in the rear of the auditorium, the Archbishop told the men how they could best work to advance the purposes of their organization; how earnest work, not only with the heart and soul, but with the mind as well, was the way to accomplish the most good in this day of active, rushing business life. He said in part:

"We have nowadays a firm grip on the truth that each of us is not only responsible for our soul, but for the common life of all those with whom each day we have to do. The power of individual influence, which is the keynote of this Brotherhood, is not the only road. Our first duty is to identify ourselves with those with whom we are brought in contact, and remember those words of our Lord: 'Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy mind,' for they remind us that in the dedication of ourselves to Him we should put our whole strength in our work. Then will stand forth the strength of that power that will make the Brotherhood what it is intended to be.

"In these days there are challenged on every side those things we hold most sacred. Are we resolving to arm ourselves against that peril? Are we in this fight putting into it all the force of our heart and soul and not mind? Put into it the force of the mind as well, and our spiritual growth and influence will be a far more potent influence than if only the heart and soul is in the work. So only will you become better men day by day; a stronger, fitter influence day by day; an influence that is the highest, best of all earthly influences.

"I wonder what will be the result on the world, if we all resolve to stand fast and make that whole good. It is the thought of what such a phalanx means for good that encourages me. Go back to the busy round of daily life with the resolve to make this work ring true, working with the heart, the soul and more especially the mind."

And then, as a fitting close for a meeting such as this, there was sung, as President Houghteling happily called it, 'Something that sounded like 'God Save the King," or "Our Father's God, to Thee," to the air of "America."

In the evening, there was held in Holy Trinity Church a service preparatory for the annual corporate communion, conducted by the Rev. W. A. Guerry, Chaplain of the University of the South.

At 7 a. m. on Saturday morning the annual corporate communion was held in Holy Trinity Church, Bishop Whitaker being the celebrant. There was a large attendance of men and boys.

At the morning business session the newly elected President, Mr. Robt. H. Gardiner, of Gardiner, Maine, delivered his speech of acceptance, saying in part:

"I would rather be President of this Brotherhood than have any other office within the gift of men. What nobler opportunity could be given one than to be the leader of 10,000 men and boys who have pledged themselves to labor for the Master? The highest office is that which gives the greatest opportunity for doing good. Men are waiting everywhere for the message to come into the Kingdom, but too often through divisions of Christians, and quarrels, the message is blighted.

"I want no camp followers in my army. I will drum out of service every man who is not eager to sacrifice himself in God's service."

At this session Mr. Geo. A. King, the Vice-President of the Brotherhood in England, presided at the conference on "How Can the Brotherhood Life be Best Promoted?" the speakers being Mr. J. H. Smale, of Chicago, and Mr. James A. Catto, President of the Brotherhood in Canada.

At the afternoon session sectional conferences were held, when the following subjects were discussed: "Work Among Traveling Men," "Work in Colleges," "Chapter Officers and Junior Workers."

On Sunday morning the Holy Communion was celebrated in all the city churches, and at 9:30 a. m. Bishop Brent delivered the annual charge in Holy Trinity Church, when there were about twelve hundred men and boys present. The Bishop urged his hearers to "speak out" more strongly and to stand up more for their Church, saying "You and I belong to a class of people who are, perhaps, too reserved about such things. We should be more outspoken." Continuing, he urged greater care in our work. "No business on earth," he said, "deserves such great care as the work of the Master. In doing your work well, you are doing the whole world good."

In the afternoon a mass meeting for boys was held in St. Luke's-Epiphany Church, over which Bishop Coleman presided and Bishop Weller and Prof. Franklin S. Edmonds were the speakers.

At the same time, there was held in the Baptist Temple a public mass meeting, when more than 2000 persons, mostly men, were present. Bishop Mackay-Smith presided and made the first address. The subject of the address was, "Am I My Brother's Keeper." Bishops Kinsolving, of Brazil, and Gailor, of Tennessee, were the other speakers.

The farewell meeteing was held in Holy Trinity Church, the building being crowded to its utmost capacity. Mr. Geo. A. King, of London, spoke on prayer and Mr. John W. Wood on service. The meeting was presided over by Hon. G. Harry Davis, First Vice-President of the Brotherhood.

This was probably the most successful convention the Brotherhood has ever held. The attendance was good. The interest all through was keen, while reports indicate the Brotherhood to have every reason to be filled with thankfulness on this their twenty-first anniversary that their labors in days now past have been so abundantly blessed and that the promise for the future is so bright.

We are glad to state that in the United Triennial Offering at Boston, amounting to $144,000, California's share was $1,323.13. Collections at the United Commemorative Services in Oakland and San Francisco will be added, as well as other amounts that have come in. If any branches or individuals still have money for this object, please send it to the Treasurer without delay.

The item in these columns, under date of September 1st, was in error to the extent of showing the name of the director of the probationary chapter at the Protestant Orphanage as Harold Brown. The director of the Chapter is Mr. Horace Brown, the vice-director of St. John's Junior Chapter, San Francisco.

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There is to be a **Sunday School Day,** during the session of the General Convention on October 18th, in Trinity Church, Boston, under the auspices of the Federated Church Sunday School Commissions and Institutions of the country. The programme contemplates the reading of papers by Dr. Alford A. Butler and Dr. George Hodges, addresses and conferences.

The **Days of Intercession** for Sunday Schools and their work, on Sunday, October 16, and Monday, the 17th, should not be allowed to go by unobserved by our people here.

Modesto.—A dozen or more new families of church people have moved into Modesto or vicinity during the past year and been found by the Rev. Mr. Couper, who hopes to have them all identified actively with St. Paul's Mission in due time.

St. Matthews Church, Lorin, is to be again moved on to a larger and otherwise more desirable lot, not far distant. The sale of the present site and the purchase of the new one have already been effected.

LIST OF CLERGY OF THE DIOCESE OF CALIFORNIA

The Right Rev. William Ford Nichols, D. D., Bishop, 731 California st., San Francisco.
The Rev. John Bakewell, D. D., 1219 Telegraph Ave., Oakland.
The Rev. W. M. Bours, 1905 Stockton St., San Francisco.
The Rev. E. B. Bradley, 836 Fulton St. S. F
The Rev. W. A. Brewer, St. Matthew's School, San Mateo, Cal.
The Rev. W. W. Bolton, Belcher Ave., Victoria, B. C.
The Rev. John T. Bryan, Tokyo, Japan.
The Rev. F. U. Bugbee, Alameda.
The Rev. Hobart Chetwood, Pacific Grove.
The Rev. Frederick W. Clampett, D. D., 1818 Sacramento St., San Francisco.
The Rev. Walter B. Clark, 2949 Steiner St., San Francisco.
The Rev. Alfred S. Clark, 13 East Oak St., Stockton.
The Rev. Henry B. Collier, 1312 Guerrero St., San Francisco.
The Rev. W. E. Couper, Modesto.
The Rev. Robert E. Lee Craig, San Rafael.
The Rev. Griffin M. Cutting, Salinas.
The Ven. J. A. Emery, 731 California St., San Francisco.
The Rev. David J. Evans, 2345 Broadway, San Francisco.
The Rev. N. B. W. Gallwey, San Mateo.
The Rev. D. C. Gardner, Stanford University.
The Rev. J. G. Gasmann, 1101 Park Ave., Alameda.
The Rev. E. F. Gee, 916 Grove St., Oakland.
The Rev. J. Wilmer Gresham, San Jose.
The Rev. W. Norman Guthrie, 1521 Benton St., Alameda.
The Rev. Wyllys Hall, D. D., Pasadena.
The Rev. W. A. Hamilton, D. C. L., Mill Valley.
The Rev. Harvey S. Hanson, Fresno.
The Rev. W. E. Hayes, 2150 Van Ness Ave., San Francisco.
The Rev. William Higgs, Fowler.
The Rev. E. M. W. Hills, 488 Geary St., San Francisco.
The Rev. Charles Hitchcock, Military Academy, San Rafael.
The Rev. W. R. H. Hodgkin, Berkeley.
The Rev. Henry Howitt, Mill Valley.
The Rev. James Hulme, 1032 Adeline St., Oakland.
The Rev. G. H. Jenks, M. D., Watsonville.
The Rev. Edwin Johnson, Assistant Trinity Church, San Jose.
The Rev. John W. Jones, Point Richmond.
The Rev. D. O. Kelley, 2214 Jones St., San Francisco.
The Rev. D. Kendig, 1932 Spruce St., Philadelphia, Pa.
The Rev. A. C. Kierulff, Shattuck Ave., Berkeley.
The Rev. Charles N. Lathrop, 15 Eleventh St., San Francisco.
The Rev. Hamilton Lee, 1505 Milvia St., Berkeley.
The Rev. S. J. Lee, 306 Second Ave., San Francisco.
The Rev. Dan Lewis, Los Gatos.
The Rev. F. B. A. Lewis, M. D., San Jose.
The Rev. J. O. Lincoln, San Mateo.
The Rev. C. S. Linsley, McCloud.
The Rev. William Lucas, Ben Lomond.
The Rev. Clifton Macon, 521 Twenty-ninth St., Oakland.
The Rev. A. A. Mackenzie, Sc. D., Osaka, Japan.
The Rev. Cecil M. Marrack, 2211 Broderick St., San Francisco.
The Rev. George Maxwell, Sausalito.
The Rev. A. A McAlister, Mare Island.
The Rev. D. McClure, Ph. D., 2366 Vallejo St., San Francisco.
The Rev. E. A. McGowan, San Miguel.
The Rev. J. S. McGowan, Monterey.
The Rev. H. B. Monges, Berkeley.
The Rev. Edw. Morgan, Bakersfield.
The Rev. F. J. Mynard, Hanford.
The Rev. Jonathan Nicholas, Fresno Flats.
The Rev. J. A. O'Meara, D. D., 417 Locust St., San Francisco.
The Rev. G. L. Parker, Palo Alto.
The Rev. Herbert Parrish, 15 Eleventh St., San Francisco.
The Rev. E. L. Parsons, 2413 Bancroft Way, Berkeley.
The Rev. H. H. Powell, Santa Clara.
The Rev. William M. Reilly, 2419 California St., San Francisco.
The Rev. H. M. Ramsey, Chelsea Square, New York.
The Rev. J. C. Robbins, Bridgton, N. J.
The Rev. Paul S. Saito, 1304 Post St., San Francisco.
The Rev. Louis C. Sanford, 120 Julian St., San Francisco.
The Rev. O. St. John Scott, Magnolia St., Oakland.
The Rev. W. C. Shaw, 1558 Tenth Ave., East Oakland.
The Rev. C. L. Thackeray, Selma.
The Rev. C. O. Tillotson, Santa Cruz.
The Rev. J. F. Trivett, Gilroy.
The Rev. J. P. Turner, 246 Second St., San Francisco.
The Rev. W. F. Venables, 15 Eleventh St., San Francisco.
The Rev. J. B. Wakefield, D. D., 168 South Tenth St., San Jose.
The Rev. Charles T. Walkley, St. Paul's Rectory, Oakland.
The Rev. J. H. Waterman, Box 108, Fowler.
The Rev. Burr M. Weeden, 2150 Van Ness Ave., San Francisco.
The Rev. Mardon D. Wilson, 731 California St., San Francisco.
The Rev. W. C. Young, 915 Clay St., San Francisco.
The Rev. J. D. Yoshimura, League City, Texas.

Clergy officiating under License of the Bishop, but not canonically belonging to the Diocese:

The Rev. Kinsley Blodgett, Menlo Park.
The Rev. G. M. Davidson, 117 Eddy St., San Francisco.
The Rev. C. H. De Garmo, Palo Alto.
The Rev. C. S. Fackenthall, San Luis Obispo.
The Rev. George W. Foote, Santa Cruz.
The Rev. W. H. Hoff, St. Paul's Church, San Francisco.
The Rev. McD. Liebenrood, 33 Steuart St., San Francisco.
The Rev. W. H. Ratcliff, Berkeley.
The Rev. Robert J. Renison, Assistant, St. Paul's, Oakland.
The Rev. Wm. Tuson, Jackson.
The Rev. Jos. T. White, 939 Bush St., San Francisco.
The Rev. S. H. Wingfield-Digby, 33 Steuart St., San Francisco.

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When alone, we have our thoughts to watch; in the family, our temper; in society, our tongues.

THE WOMAN'S AUXILIARY TRIENNIAL OFFERING.

All hail to the women of the Church who have made a new record in the amount of their Triennial Offering, which, according to the newspaper reports, has reached nearly $150,000. We earnestly hope these figures are correct, not merely on account of the extra amount of money that is thereby realized for missions, but, also, because it demonstrates what can be accomplished when earnest hearts work out a systematic plan which reaches out to ever-increasing numbers, including rich and poor—all giving according to their several ability, and the burden resting not on any particular person or persons, but on the Women of the Church at large. It is an inspiring example and one which must bring humiliation to those rectors and parishes who stand on record at the close of the financial year (September 1st) without evidence of any effort on their part to bear their share in upholding the missionary work of the Church. As we go to press no word has reached us as to the total amount received by the Board of Missions for the year just closed, and we continue to hope for a much more encouraging report than was rendered for the eleven preceding months.

NOTES OF THE A. C. M. S.

Upon the nomination of the Bishop of Southern Brazil, the Executive Committee of the American Church Missionary Society has appointed the Rev. W. M. M. Thomas to the Brazil mission. Mr. Thomas is a graduate of the Virginia Seminary and is in Deacon's orders. One volunteer in priest's orders awaits appointment, and the Society hopes to be in position to accept him a little later. Bishop Kinsolving and family, and the Rev. Mr. Thomas expect to sail for their field of work on November 5th.

DR. MUNGER AND THE MISSIONS

In the issue of *The Outlook* for October 8th, an article by Rev. Theodore T. Munger, D.D., on "The General Convention and Missions," deserves special notice. It is an appreciatoin of our Church—the position she holds and what she stands for. Attention, he says, is being drawn to the Church by the General Convention now in session, "not only because of a history reaching over centuries * * * but also because of a growth that puts it along with the larger Churches and * * * makes it their rival. Such a result is not due to its antiquity, but to the service it renders to the country through the religion it is giving to the people." He then goes on to say that "the profoundest truth of Christianity is its *universality,*" and that "no Church in the country is less insensible to the universality of the Gospel than the Episcopal." Tracing from the earliest days in this country the history of the missionary activity of our Church, "long before Jonathan Edwards began to look for signs of the opening of the unevangelized world to the Gospel"—when the pioneer, Dr. Thomas Bray, went to Maryland in 1700 as assistant Bishop—down to our day, he sees a Church pledged to missions, a Church revealing the truest wisdom both as an organism and a believing Church." He concludes his article with four suggestions which ought to reach everyone of our readers, and so we give them in full in his own words.

DR. MUNGER'S SUGGESTIONS.

1. The emphasis put upon missions should stimulate other Churches to do the same on its great occasions. The chief plank in the platform of vital Christianity is *universality*—the clearest sign of which is missions throughout the world. Without this sign there is no true Church. Whatever its relation to ritual or creed, the Episcopal Church still preserves unquestioned the union of its main truths—namely, Christ the Saviour of the world, and the supreme duty of making him known in all the world. The soul of the Christian religion lies in the union of these two truths turned into full reality.

2. We note an alertness in detecting that where the thought of the world goes there should the Church follow it. Two subjects engaging the attention of all thoughtful men to-day are the Panama Canal and the War in the East. To have overlooked the relation of these two facts to Christian missions would have shown a strange blindness. Every day reveals the fact that Japan is ripening, like fruit in the heat of summer, into sympathetic regard for Christianity. It has passed the first stage—namely, a recognition of Christianity as a fact and force to be counted in a nation. The war, however it ends, will establish in the East a critical opinion of Christianity that will inevitably distinguish between its better and its weaker forms. This is a fact of immense importance. Christianity has not yet taken a real hold upon the East. Its opportunity has come. Six missionary bishops, men of marked ability, will doubtless bear witness on this subject.

3. If I mistake not, the presentation by these and other missionaries of their work in the East will fix attention upon the true unity of all churches by setting before them their real work and under what conditions it can best be done. When all Churches are found to be engaged in the highest form of Christian service, the enthusiasm it naturally begets will reveal the true ground of this unity. It may be expected that this secret will be revealed not so much by researches at home, where learning and traditions are found, as in those fields where the mettle—so to speak—of Christianity is tried in its efforts to win nations to the faith. It will not be settled in the West until a fresh inspiration of the highest and most unhindered sense of Christianity tests it. The great missionaries—and there are getting to be many of them—do not lose the scientific conception of it, but it sinks out of sight under the realized vision of the unity of the Churches. It will be a unity of co-operation in which everything will be set aside that hinders the object to be gained.

4. When the Episcopal Church thus gives missions this high place in its Convention, it reveals the truest wisdom both as an organism and a believing Church. It brings into action its strongest side and shuts out its weakest. It avoids the mistake often made in religious conventions of discussing questions of doctrine or method instead of assuming them and casting themselves straight upon the supreme duty of meeting Christ upon the highest ground on which he stood. There is no doubt what that ground was and is still—namely, bringing the whole world of humanity to the Father. The needed clearness of spiritual things and correct management of ecclesiastical affairs will come when that high air is gained. It is when a Church ascends into the mount that Moses and Elias—law and prophecy—fade out into the night and "Jesus only" is seen in his true place and supernal glory, and leads his still half-blind disciples, who would stay where Moses and Elias are, down into the world where devils are to be cast out and human suffering is to be healed.

The temptation of the Churches to-day is to linger in their tabernacles and make them fit for Moses and Elias. Full pews, fine choirs, correct architecture, popular preachers, good fellowship—all these are well enough if they are not made *enough;* but the finer charm beyond these things is not yet felt, or but feebly. But it might be felt if Jesus were looked at as he passed them all by, or let them happen as they might, while he struck straight for the one important thing—humanity itself in its first and eternal necessity. This was and is and will forever be the work of every Church, and every man who knows what Christ means.

The New Bishop of Kentucky.—At a special council held in Calvary Church, Louisville, the Rev. Dr. Arthur S. Lloyd, whose name is well known to the whole Church through his zealous and efficient labors as Secretary of the Domestic and Foreign Missionary Society, was elected Bishop of Kentucky, as successor to the late Bishop Dudley. The Rev. Dr. Manning, Rector of St. Agnes, Trinity parish, New Rork, was the only other nominee, but owing apparently to a strong and determined support of Dr. Manning on the part of the laity, it was not until sixteen ballots had been cast that the nomination of Dr. Lloyd was made unanimous. The deputies to the General Convention were then appointed a committee to notify Dr. Lloyd formally of his election and to urge his acceptance. Dr. Lloyd was born forty-nine years ago at Alexandria, Va., and graduated both from the University and the Theological Seminary of his State. He was ordained deacon in 1880 and priest in 1881 by the late Bishop Whittle, and was engaged in missionary work till 1885, when he was appointed rector of St. Luke's Church, Norfolk, where he remained till 1899, when he became Secretry to the Board of Missions. He was elected Bishop of Missouri in 1903, but declined to accept. Dr. Lloyd has been a member of the Brotherhood of St. Andrew from an early date, and has always actively promoted the movement.

We toil and moil and scrape and make ourselves anxious about the dust and dross of earth; and all the while God is holding forth to us in vain the crown of immortality and the golden keys of the treasures of heaven.

LITERATURE OF THE DAY.

The Mind of Whittier. C. J. Hawkins. (Whittaker, New York. 80 cents net.)—The author says that this book is a study of Whittier's "fundamental religious ideas." So it is, but the religious ideas of one man, passing through the mental analysis of another, must inevitably suffer some degree of transmutation in the process. Not of deliberate purpose, necessarily, but the point of view being altered there must be a resulting change of some kind. It is so with this book, and, further, the author has taken here and there Whittier's views on religion and the forms of religion, as a vehicle for expressing his own. This is fair enough, and we have no right to find fault on this score. So far as the book goes, it will be acceptable to the lovers of the many-sided Quaker poet, and may assist them in the discovery of unthought of excellencies. We must, however, dissent from the contradictory criticisms on Tennyson, on pages 6 and 84. We agree with the latter, for, distinctly, while Tennyson was so rightfully fastidious about the terms of his message, the message itself was the dominant note in his mind.

English Monastic Life. By Abbot Gasquet. (Methuen & Co. London.) This very handsome volume is the first of a series, "The Antiquary's Books," and among those announced are "Old Service Books of the English Church," by C. Wordsworth and H. Littlehales, both first-rate and acknowledged authorities on that subject; "Church Furniture," "The Roman Occupation," etc. Dom. Gasquet is best known, perhaps, by his "Edward VI and the Prayer Book," but he has earned the reputation of being thoroughly versed in the subjects he deals with, and of treating disputable matters in an eminently fair and judicial spirit. We may not always accept his conclusions, or go with him in the way by which he reaches them. But he is the most pleasant of companions all the same, and when we differ most are not the least moved to fall out by the way; for he is never bitter and never offensively positive. The present book presents the whole subject of monastic life in England with a thoroughness which has never been attempted before, so far as we are aware. We cannot forget the wonderful picture Carlyle drew of the Abbot Sampson, and the religious he ruled over, and we read not long ago the "Chronicle of Jocelin of Brakelond," upon which Carlyle drew so largely. But Dom. Gasquet's book is a different thing. He describes the whole round of monastic life—spiritual, domestic and worldly—for with the large estates many of these houses possessed there was of necessity a very this-worldly side. It is very fascinating reading also; the author carries one so lightly and pleasantly over the driest details. It is conceded now by those who are best able to judge that Henry VIII's dissolution of the monasteries was unjustifiable on the grounds alleged; that his agents—Crumwell and London, notably—were as utterly unscrupulous in the manufacture of evidence as they were savagely merciless in carrying out the work of extinction. The searching examination of the English archives during late years has put this business in a new light. But if any one wishes to know what the old English monasteries really did for the people of their day, Dom. Gasquet will inform them in the most delightful way, and on the whole he is reliable. There are several illustrations and a good index, and no one can complain of type or paper.

"The Christian Philosophy of Life." By the Rev. S. P. Leeds. (Houghton, Mifflin & Co. $1.25 net.)

This book consists of sermons, clearly selected with great care, from those which the author preached during a ministry of forty years in Dartmouth College Church. They are mostly ethical and the aim expressed in the preface is realized in every one of them: "Exact thinking and lucid thinking—to speak what he is sure of and nothing more." But without criticising the sermons in detail—we have not space for that—the whole book bears witness to a thoroughly earnest purpose, aiming at rooting and grounding the love of Jesus, the ethics of His teaching, and the pure unselfishness of the life that grows out of it, in the hearts of the young to whom He delivered His message. In most cases a sermon, divorced from the thrill of the living voice, must lose some, at least, of its force; but, granting that, the words of this book must surely find much more than a mere echo, than a conventional response, in the hearts of those who read them. "Christ and Modern Thought," "Christian Agnosticism," "Conventional Morality," may be taken as good examples of the author's earnest and able way of putting great truths. Preachers, especially those who have much to do with young men, will find it helpful and suggestive. But it is a book to put into the hands of thoughtful young fellows who, on the threshold of life's responsibilities, are beginning to realize them, and to be conscious of a desire to meet them in a worthy and manly spirit.

The Collects of the Prayer Book (E. P. Dutton & Co., New York. 75 cents).—This is a beautiful reprint of the collects, with dates of origin appended, and Canon Bright's classified index of subjects. The Canticles, Creed, etc., are also included. It is very delightful to have the Collects in this form, and it may possibly lead to a larger use of them in private devotions. There are scores of Manuals of Devotion, but very few, if any, of them equal a judicious use of the Prayer Book.

MAGAZINES.

The **Atlantic Monthly** is so full of not merely readable articles, but of articles calling for thought and slow digestion, that we can hardly afford space to particularize. Lovers of Sarah O. Jewitt—and their number is surely legion—will delight in a paper that shows that the art of fine criticism is not dead yet. Mrs. Meynell takes us down the Thames and makes the journey an ideal one. The "Intelligence Office" reveals why the hunting of servant girls is mostly such a fruitless quest in such places, and has many sharp and profitable lessons, both for mistress and maid. But neither will learn them, any more than critics will take to heart and profit by the sane and profitable advice on "The Mission of the Literary Critic." Still it may help to open even **their** complacent eyes.

Scribner's opens with a very graphic, well-written paper describing the process of molding iron in a big factory, by a molder. Manchuria and the War Conditions are described by Millard, and Captain Mahan furnishes another portion of the War in 1812. H. H.

Literary Note.

The Rt. Rev. Dr. Boyd Carpenter, Bishop of Ripon, now visiting this country, is a voluminous writer on practical as well as other forms of theology. His recent work, "The Wisdom of James the Just"——practical lessons from the Epistle of St. James, published by Thomas Whittaker, has attained great popularity for a work of its character.

Missionary Apportionments.—At the last meeeting of the Milwaukee Diocesan Council, at which the attendance was the largest ever known, the considerable deficiency in the funds for diocesan missions impelled the Bishop to suggest the enforcement of the diocesan canon providing for an apportionment against the several parishes and missions, and for the forfeiture by a delinquent parish or mission of its right to lay representation in the Council; and on the second day of the session a resolution was reported calling for the enforcement of the penalty. The adoption of this resolution would have debarred from lay representation several of the most prominent parishes. After some discussion the committee on canons was instructed to report to the next Council a new canon eliminating the proivsion for an apportionment with a penalty attached.

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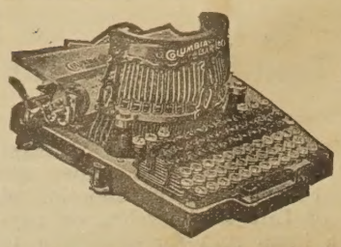

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